

THE YESHIVA PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 56

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The Roadmap to prayer

Lesson

56

The Three Festivals: Succos, Pesach and Shavuos¹

Hoshanas: (Sephardim)

The order of the *Hoshanas* recited each day of *Sukkos* according to the custom of Sephardim is completely different than the order of the *Hoshanas* recited by Ashkenazim described in the previous lesson. Each day of *Hoshanas* follows a particular format consisting of *Hoshanab* prayers that follow the order of the *Alef Bet* that begins with the same standard four *Hoshanas* that are recited by Ashkenazim as well. The rest of the *Hoshanab* prayers are different than those recited by Ashkenazim. They consist of standard stiches that are repeated each day of *Yom Tov* and *Chol Hamoed*. However, unlike the *Hoshanab* prayers recited by Ashkenazim, Sephardim only have stiches from the letter *Alef* until the letter *Lamed*. Otherwise they essentially follow the same format except that Ashkenazim accompany each stich with *Hoshanab* one time beforehand and one time afterwards, while Sephardim repeat the word *Hoshanab* two times beforehand and again two times afterwards.

After the initial *Hoshanab* prayers, there are additional prayers in the form of an *Ana* (Please!) prayer where each day the theme follows the number of that *Yom Tov* day.

On the first day we refer to G-d as the One and Only G-d. We mention the merit of *Avraham* as he turned the hearts of many people who rebelled against the one G-d in unity to believe in G-d Who is One and Only. Each stich is concluded with a refrain *Help us! on the celebration of the first day*. A similar format is followed on the second day and on each subsequent day after that; each one ending with a refrain *Help us! on the celebration of the second...third...etc. ... day*.

¹ Listed in order of occurrence starting with the first of the three festivals after *Rosh Hashanah*

Chol Hamoed

On any *Chol Hamoed* (*Intermediate Festival*) day we recite the usual order of prayers that we pray during the course of the year.

During the week,

- I. We recite the usual weekday *Tefillos* (prayers)

While on Shabbos,

- II. We recite the usual *Shabbos* order of *Tefillos*,

Except that,

- III. We insert the *Ya'aleh Veyavoh* prayer into *Shemoneh Esrei* in the *Brocha* of *Modim*.
- IV. In the *Ya'aleh Veyavoh* prayer we insert the mention of the *Yom Tov* of *Succos* explicitly. The same goes for the festivals of *Pesach* and *Shannos*.

After the reciting the usual Morning Prayer of *Shacharis* along with the usual *Chazoras Hashbatz* prayer (repeating the *Shemoneh Esrei* by the *Chazzan*) we recite the prayer of *Hallel*.

On *Chol Hamoed Succos* we recite the *Complete Hallel* each day of *Succos*. We also take the *Arba Minim* to perform the *Nanu'im* every single day, just like on the first day of *Yom Tov*.

The *Gemara* in *Erechin*² explains that on *Succos* we recite the *Complete Hallel* throughout the Holiday (*Yom Tov*) since during the times that the Temple stood no two day's Sacrifices (*Korbanos*) were alike, which are reflective in Prayers nowadays.

This demonstrates that each day of Yom Tov is special;

Hence each day deserves to be celebrated like a new Holiday (*Yom Tov*) with the reciting of the *Complete Hallel*. Conversely, on *Chol Hamoed Pesach* which

² *Daf* 10b at the top of the *daf*

doesn't share the feature of having unique *Korbanos* brought each day, we only recite *Chatzki Hallel* (an *Abbreviated Hallel*).

The Order for Krias HaTorah on Chol Hamoed

On *Chol Hamoed Succos*, the order for *Krias HaTorah* follows the order of the *Korbanos* for that particular day.

As mentioned before, each day has its unique amount of *Korbanos*. Accordingly, each day's *Mussaf* prayer will vary as well as each day's *Krias HaTorah*.

On the First day of Succos,

There were a total of 13 bull offerings, 2 rams and 14 sheep.

On the Second day,

There were 12 bull offerings, 2 rams and 14 sheep.

On the Third day,

There were 11 bull offerings, 2 rams and 14 sheep, etc.

Finally, on the Seventh and last day of Succos,

There were 7 bull offerings, 2 rams and 14 sheep.

All the above-mentioned *Korbanos* were offered up as *Olah* burnt-offerings. In addition to these *Korbanos* there was also a single goat offered up as a *Chattas* sin-offering.

In the Land of Israel,

- a. There is only one *Yom Tov* day of *Succos* and then six *Chol Hamoed* days.
- b. We read the *Torah* Portion for that day's *Korban* reading alone.
- c. In order to accommodate the 4 required *Aliyas* of *Chol Hamoed* we must repeat the reading over and over for each *Aliyah*.
- d. On the first day we read the corresponding *Torah* Reading of 13 bull offerings, 2 rams and 14 sheep.

- e. On the second day we read the corresponding *Torah* Reading of 12 bull offerings, 2 rams etc.

In the Diaspora where there are two days at the beginning of *Succos* that are celebrated as *Yom Tov* (*Sfeika De'Yoma* – undetermined day of *Yom Tov*),

On the first two days Yom Tov, the Maftir Aliyah reads the Korbanos of 13 bull offerings, 2 rams and 14 sheep.

Then on the first day of *Chol Hamoed* which is really the second day *Chol Hamoed* for people living in the Land of Israel, we have to read the *Torah* Portion corresponding to both the *Korbanos* of the second day of *Succos* along with the *Korbanos* of the third day *Succos*.

Accordingly, we divide the Aliyas as follows.

- I. **The first Aliyah reads** the *Korbanos* (sacrifice offerings) for the second day of *Succos*.
- II. **The second Aliyah reads** the third day's *Korbanos*.
- III. **The third Aliyah reads** ahead, the fourth day's *Korbanos*.
- IV. **The fourth Aliyah repeats** the two which are relevant to that day's *Sfeika De'Yoma*, (*undetermined day of Yom Tov*), which is the second and third day's *Korbanos*. **These will be the Korbanos that are also inserted to that day's Mussaf Tefilla.**

In numerical form:

- a. The first day *Chol Hamoed* will be 2: 3: 4: 2, 3.
- b. The second day *Chol Hamoed* will be 3: 4: 5: 3, 4.
- c. The third day *Chol Hamoed* will be 4: 5: 6: 4, 5.
- d. The fourth day *Chol Hamoed* will be 5: 6: 7: 5, 6.
- e. The last day *Chol Hamoed* 5: 6: 7: 6, 7.

It is noteworthy that the fourth and fifth day of *Chol Hamoed* shares the same first three *Aliyah* readings. Still, the fourth *Aliyah* of those two days are different because the fourth *Aliyah* always reflects that day's *Sfeika De'Yoma* – undetermined day of *Yom Tov*.

For People who live in Israel: Remember the Number 14

The *Tur* offers the following method for people living in Israel to remember the correct *Torah* Portion for the day, which is inserted into *Tefillas Mussaf* (The Added Prayers of *Yom Tov*) as well.

He says that the number of the day added to the number of the bull offerings in that day's *Korban* is equal to 14.

- a. On the first day we read 13 bull offerings, which equals 14.
- b. On the second day we read about the 12 bull offerings that were brought.
- c. When we add 12 to the number of the day, which is 2, it equals 14.

For People who live in the Diaspora: Remember the Numbers 15 and 14

Accordingly, we can add that in the Diaspora we must adjust this by starting with the first day of *Chol Hamoed*, which is already the third day of *Yom Tov*. Thus we begin with the reading of the second day, which has 12 bull offerings, and the third day, which has 11 bull offerings. Consequently, the *Sfeika De'Yoma* (undetermined day of *Yom Tov*) will be represented by the total equaling to 15 and 14 respectively. The 3rd day plus 12 bull offerings = 15 and the 3rd day plus 11 bull offerings = 14. On the first two days, which are both celebrated as *Yom Tov* days in the Diaspora, the correct *Torah* Portion and *Mussaf* insertion is the first day's *Korbanos* of 13 bull offerings, 2 rams and 14 sheep.

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The Korbanos that we read from the Torah on Succos in Israel						
(15) Yom Tov	(16) Chol Hamoed	(17) Chol Hamoed	(18) Chol Hamoed	(19) Chol Hamoed	(20) Chol Hamoed	(21) Hoshanah Rabba
13: 2: 14 each of the 4 <i>Aliyas</i>	12: 2: 14 each of the 4 <i>Aliyas</i>	11: 2: 14 each of the 4 <i>Aliyas</i>	10: 2: 14 each of the 4 <i>Aliyas</i>	9: 2: 14 each of the 4 <i>Aliyas</i>	8: 2: 14 each of the 4 <i>Aliyas</i>	7: 2: 14 each of the 4 <i>Aliyas</i>
The Korbanos that we read from the Torah on Succos in the Diaspora						
(15) Yom Tov	(16) Yom Tov	(17) Chol Hamoed	(18) Chol Hamoed	(19) Chol Hamoed	(20) Chol Hamoed	(21) Hoshana h Rabba
<i>Maftir</i> - 13: 2: 14	<i>Maftir</i> - 13: 2: 14	1 st <i>Aliyah</i> - 12: 2: 14	1 st <i>Aliyah</i> - 11: 2: 14	1 st <i>Aliyah</i> - 10: 2: 14	1 st <i>Aliyah</i> - 9: 2: 14	1 st <i>Aliyah</i> - 9: 2: 14
		2 nd <i>Aliyah</i> - 11: 2: 14	2 nd <i>Aliyah</i> - 10: 2: 14	2 nd <i>Aliyah</i> -9: 2: 14	2 nd <i>Aliyah</i> - 8: 2: 14	2 nd <i>Aliyah</i> - 8: 2: 14
		3 rd <i>Aliyah</i> - 10: 2: 14	3 rd <i>Aliyah</i> - 9: 2: 14	3 rd <i>Aliyah</i> - 8: 2: 14	3 rd <i>Aliyah</i> - 7: 2: 14	3 rd <i>Aliyah</i> - 7: 2: 14
Yellow highlight represents the <i>Sfeika De'Yoma</i>		4 th <i>Aliyah</i> - 12: 2: 14 & 11: 2: 14	4 th <i>Aliyah</i> - 11: 2: 14 & 10: 2: 14	4 th <i>Aliyah</i> - 10: 2: 14 & 9: 2: 14	4 th <i>Aliyah</i> - 9: 2: 14 & 8: 2: 14	4 th <i>Aliyah</i> - 8: 2: 14 & 7: 2: 14

What is the *Halacha* if someone from Israel is in the Diaspora on *Chol Hamoed Succos* regarding calling him for an *Aliyah*? What is the *Halacha* regarding someone from the Diaspora who is in Israel?

Rav Shlomo Zalman Auerbach ז"ל rules that in the latter case, the individual from the Diaspora may receive any *Aliyah* since the *Torah* Portion which is repeated for each of the four *Aliyas* is pertinent to him as well. However, in the former case, the individual from Israel should not receive the 1st or 3rd *Aliyah* since what will be read is not applicable to anyone living in Israel. For example, on the second day *Chol Hamoed* the *Torah* Portion for the Diaspora is 3:4:5:3, 4. In Israel, the reading would be just 4. Thus, the reading of 3 and 5 are not relevant to him; hence he shouldn't receive those particular *Aliyas*. However, he may be called for the 2nd or 4th *Aliyas*, which have the 4th day's *Korbanos* that are pertinent to him as well.

Koheles – King Solomon

It is customary to read the *Megillah* (scroll) of *Koheles* on *Shabbos* of *Succos*. Usually the *Shabbos* occurs during *Chol Hamoed*. However, when the first day of *Succos* is on *Shabbos* then we read *Koheles* on the next *Shabbos* which is *Shemini Atzeres*.

Koheles is a book (*sefer*) written by *Shlomo HaMelech* (King Solomon) about the realities of life in this world vs. that of the spiritual world.

In the first couple of verses at the beginning of this *sefer*, *Koheles*, which is a name used for *Shlomo Hamelech*³ who possessed all the wealth and possible opportunities to enjoy this world, remarks seven times that all physical pleasures of this world are *Hevel* - futile!

It is because of this observation which sets the tone for the theme of the entire *sefer* that our Sages deemed it an appropriate reading for the festival of *Succos*.

During the festival of *Succos* we are living the reality of *Shlomo HaMelech*'s message that all endeavors *under the sun* are futile.

Only those deeds that are *above the sun* – the spiritual ones, like *Torah* and performing *Mitzvos*, are worthy and intrinsically valuable. By sitting outside our permanent homes in temporary dwellings with thatched roofs, we place ourselves under the watchful eye of our Creator instead of in a false sense of security of the home; man's place of refuge.

³ (1:1) In the Book of *Koheles*, King Solomon refers to himself as "*Koheles*." Why? Because he gathered (*kibale*) vast wisdom, and because he, as king, gathered the nation on *Succos* after the Sabbatical year.

Hoshanah Rabba: The Seventh day of Succos

On *Hoshanah Rabba*, the seventh day of *Succos* the following customs are performed while reciting the special *Hoshanah* prayers for the day, which differ from those that we do on the other days of *Succos*.

- 1) All the *Torah* Scrolls are taken from the Ark to the central *podium* (*Bimah*) and are individually held.
- 2) Seven *Hoshanah* prayers, including some of which have been previously said individually during the previous week, are said while circling the *Bimah* seven times.
- 3) When the Congregation completes circling the *Bimah* seven times saying the entire set of seven *Hoshanah* Prayers, additional prayers are said which are explained in the next lesson.

The Design of the Hoshanah Rabba Prayers

We will briefly describe the structure of the *Hoshanah Rabba* prayers.

The *Hoshanah* prayers follow a pattern of 22 verses according to the letters of the Hebrew alphabet. On *Hoshanah Rabba* itself, there are a set of seven such *Hoshanah* Prayers in all. Some of these sets of prayer have already been said during the previous six days of *Succos*. Each of the *Hoshanah* prayers correspond to one of the Seven *Sefiros* which is a *Kabbalistic* term that reflects on the different attributes and aspects of the Greatness of our Creator in which He interacts with the universe. Each of the Seven *Hoshanah* Prayers corresponds to one of these Seven *Sefiros* which are as follows:

1. <i>Chessed</i> – Kindness
2. <i>Gevurah</i> – Might
3. <i>Tiferes</i> – Splendor
4. <i>Netzach</i> – Eternality
5. <i>Hode</i> – Glory
6. <i>Yesode</i> – Foundation
7. <i>Malchus</i> – Kingship

These Seven *Sefiros* also reflect the great attributes of the 7 great individuals who served as the guiding lights of the Jewish People. They are:

1) *Avraham* 2) *Yitzchak* 3) *Yaakov* 4) *Moshe* 5) *Aaron* 6) *Yoseph* 7) *David*.

The Spiritual Significance of the Circuits (Hakafos)

Every Commandment that *Hashem* gave us, as well as every command legislated by the Sages, contains great mysteries that the human mind may find difficult to understand.

This Commandment is an allusion to a person's repentance (*Teshuvah*). The *Torah* Scroll which is held by the platform should be considered as the book of a person's deeds which is now opened on high.

A person's life hangs in the balance until Hoshanah Rabba, when the sealed judgments from Rosh Hashanah and Yom Kippur are handed to the Malachim who will carry them out.

The circuits that one makes around the Torah reading platform allude to the constant running about of a person in this world wasting precious time earning money in seeking futile worldly indulgence.

These circuits can be compared to an old fashioned water-wheel where the wheel moves continuously in a circle.

- i. The buckets on one side lift the water up, while the buckets on the other side spill the water out.
- ii. In the same way, some people are experiencing the upswing of life with financial and worldly successes and a constant fill of their "buckets."
- iii. But there is another side to life where people come to the other side of the wheel and are suddenly turned upside down. Now their "buckets" are empty and all of their life's savings are gone.

Therefore, no person can be secure of his wealth, his goods, or his property. When the wheel reaches its apex and it's now on the downswing, all the water scooped up by the buckets, spill out. So too, a person's situation in life can change from one moment to next. No one can be sure of what lays ahead in life. A person must focus on his spiritual well-being and trust in *Hashem*; then all of life's challenges will be for one's ultimate benefit.

Seven Heavenly Judgments

The seven circuits performed on *Hoshanah Rabba* allude to the seven judgments which a person must pass through upon leaving this world.

If a person concentrates on the message of the *Hoshanah Rabba* circuits by focusing on the spiritual aspect of life and avoid the trap of wasting one's life by running after worldly pleasures, one will pass through the final judgment after this life and merit great reward in the World to Come.

The Archangels of the Seventy Nations

The seven circuits also have a mystical power to protect our nation from the Seven great Archangels of the Seventy Nations.

- These Seven Archangels are in charge of the Seventy Nations
- Each archangel is in charge of ten nations
- These archangels constantly denounce us

However,

- Each time we make a circuit we destroy the power of one of these archangels
- The seven circuits of *Hoshanah Rabba* ultimately have the power to destroy the power of all Seven Archangels

It is noteworthy that in the time the *Beis Hamikdash* stood, the total number of Bulls that were brought as *Olah* (totally burnt) offerings equaled seventy. These seventy bull *Olah* offerings represented the sustenance that the nations would benefit from these sacrifices. The *Gemara* states that if the nations of the world would have realized the great benefits they reaped from the *Beis Hamikdash* services, they would never have set upon it to destroy it. The Vilna Gaon notes that the Seventy Nations are divided amongst the two major powers - *Eisav* and *Yishmael*. In the *Torah* Portion that we read on *Succos* there was an additional sacrifice brought each day. It was a single goat brought as a *Chattas* sin-offering. The *Torah* uses two expressions throughout the *Torah* Readings of *Succos*. One is *U'Se'ir Izim Echad Le'Chattas* and the other is *U'Se'ir Chattas Echad*. In *Kabbalistic* sources it is written that *Se'ir Izim* refers to *Yishmael* while *Eisav* is referred to as *Se'ir*. By the *Korbanos* of the 1st, 2nd and 4th days, it is written *U'Se'ir Izim Echad Le'Chattas* which represents *Yishmael*, while by the 3rd, 5th, 6th and 7th day it says *U'Se'ir Chattas Echad*, representing *Eisav*. The total number of bulls brought on the 1st, 2nd and 4th days was 13, 12 and 10 respectively. These represented the 35 nations that

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were under the influence of *Yishmael*. On the 3rd, 5th, 6th and 7th day it says *U'Se'ir Chattas Echad* representing *Eisav*. The total number of bulls brought on those days were the remaining 35 bulls representing the other 35 nations under *Eisav's* influence.

Apparently, we can still have this influence through the Seven Circuits we perform on *Hoshanah Rabba*.

The Daily Hoshanah Prayers (First Six Days)	The Hoshanah Prayers (Hoshanah Rabba)
Lema'an Amitach (For the sake of Your Truth) (15 th) (16 th when first day is <i>Shabbos</i>)	✓
Eh'ven Shesiya (Foundation Stone) (16 th) (18 th when first day is <i>Shabbos</i>)	✓
E'eroch Shu'I (I will arrange my Prayer) (17 th) (18 th when first day is Thursday)	X
Keil Le'Moshaos (O G-d! Bring about Salvations) (19 th) (18 th when first day is Tuesday)	X
Ome Ani Choma (A nation that declares: "I am a Fortifying Wall") (Only on Thursday the 18 th)	✓
Adone Hamoshia (The Lord Who Saves) (20 th) (Skipped when Thursday is the 18 th)	✓
<p style="text-align: center;"><u>Only on <i>Shabbos</i></u> Ome Netzura Kevovas (A Nation that is guarded - like the pupil of the eye)</p>	There are an additional three sets of prayers recited on Hoshanah Rabba during the seven Hakafof (circuits) around the Bimah that were not yet mentioned

Questions:

- 1) What is the order of the daily prayers on *Chol Hamoed*?
- 2) What is the subject of *Krias HaTorah* on *Chol Hamoed*?
- 3) What basic difference is there between the *Krias HaTorah* for people living in Israel and for people living in the Diaspora on *Chol Hamoed*?
- 4) Which of the *Aliyas* indicate the proper insertion for *Tefillas Mussaf*?
- 5) What is the basic message of *Kobeles* and how does it tie in with the *Yom Tov* of *Succos*?
- 6) How does the setting of the *Hakafas* of *Hoshanah Rabba* differ than the *Hakafas* of the previous days of *Succos*?
- 7) What correlation does the *Hakafas* of *Hoshanah Rabba* have with the *Sefiras*?
- 8) What lesson can one draw from the *Hakafas* around the *Bimah* regarding one's pursuit of earning a livelihood?
- 9) How does the subject of judgment tie in with the particular number of *Hakafas* performed on *Hoshanah Rabba*?
- 10) What allusions do we have on *Succos* regarding the Seventy Nations of the world?

Answers:

- 1) The order follows the basic order of a regular daily prayer for weekdays and for Shabbos *Chol Hamoed* like the order of a regular *Shabbos* prayer, except that we insert *Ya'aleh Veyavoh* into the *Amidah* (and on *Shabbos* we also add *Hallel*).
- 2) We read about the number of *Korbanos* that were brought on each day of *Succos*. Each day's *Korbanos* varied from the previous day's *Korbanos*.
- 3) The people living in Israel read the same *Torah* Portion for all 4 *Aliyas* since there is no *Sfeika De'Yoma*. However, in the Diaspora where there is a *Sfeika De'Yoma*, they read multiple day's *Korbanos* for the 4 *Aliyas*.
- 4) The fourth *Aliyah* is the common indicator what insertion to make in *Tefillas Mussaf*.
- 5) The basic message of *Kobeles* is that it is futile to engage in worldly pursuits for their own value. A person should place his focus on *Torah* and *Mitzvos* which are spiritual and intrinsically valuable. Likewise on *Succos* we sit in huts rather than our permanent dwellings; the false security of our homes.
- 6) On *Hoshanah Rabba* we remove all the *Sefer Torah* scrolls from the *Aron HaKodesh* (Holy Ark) and we perform seven *Hakafas* circuits instead of just one.
- 7) We perform 7 *Hakafas* around the *Bimah* in correlation with the 7 *Sefiras* that are attributes with which *Hashem* interacts with us in this world.
- 8) One who runs around in pursuit of money and loses sight of what is really important in life, will be like a water wheel which at first is full when it is in its upswing but then all that inside it is suddenly dumped after reaching the top and coming back down.
- 9) A person must pass through 7 stages of judgment upon his departure from this world at the end of life. Concentrating on the message of the *Hoshanah* Prayers will give a person merit to pass through those judgments favorably.
- 10) On *Succos* there were a total of 70 bulls that were brought in the *Beis Hamikdash* representing the 70 Nations in providing them sustenance in the coming year.